

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, DECEMBER 11, 1829.

[NEW SERIES, VOL. 3.—No. 50.]

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.
WILLIAM A. DREW, Editor.

THE PREACHER.

A SERMON

DELIVERED IN LEWISTON, THANKSGIVING DAY,
NOV. 26, 1829.

By NATHAN C. FLETCHER.

Text. "Blessed be the Lord who daily loadeth
us with benefits, even the God of our salvation."

The pious Psalmist when reflecting on the numerous blessings bestowed by our heavenly Father on mankind, and contemplating on his paternal care for his offspring—his never ceasing watchfulness over them for good, in supplying them with all things necessary for their support and comfort, reiterates the fervent ejaculation, "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

David, in taking a retrospective view of the Jewish nation—their redemption from the Egyptian yoke of bondage—the national and individual blessings which they were receiving, was filled with gratitude to the Supreme Governor of the universe; and being unwilling that the people, while enjoying their national liberty, and daily feasting upon the bounties of their heavenly Father, should be forgetful of their dependence and regardless of their Guardian and Benefactor, he endeavored to stimulate them to thanksgiving and praise, by reminding them that all their privileges were the gift of Heaven. And may we, my hearers, be ever mindful of the source whence all our blessings flow; we have our residence in a land where the arts and sciences flourish, and where civil and religious liberty prevails.

Three hundred and nine years have rolled away since our pilgrim fathers landed on Plymouth rock. They were driven from the land of their nativity by the unrelenting thong of tyranny and oppression; they entered a fragile bark and directed their course across the billows of a raging sea, to the bosom of a howling savage wilderness.

Wild beasts of the forest and scattering tribes of Indians were its only inhabitants. But the goddess of liberty with the olive branch of peace in her hand, seemed to hover around this western world, and bid them welcome to her shores. They for a season basked in the sunshine of prosperity; the savages retired; the wild growth of the wilderness yielded to the devouring flame, and the uncultivated soil, to their implements of husbandry; fields of corn and grain, were seen waving before the gentle breezes for their support; trees yielding fruit pleasing to the eye, and delectable to the taste; extensive meadows yielding luxuriantly for their flocks and herds.

By the side of the towering mountains and rising hills, where the raging bears and howling wolves had couched and dened, were seen their lowing herds and bleating flocks, peacefully grazing the verdant. But the mother country witnessing their growing happiness, riches and strength began their measures of oppression; their petitions to them to lighten their burdens, were answered only with repeated injuries and oppressions.

But according to the predictions of one of their wise men, (whose memory will always remain sacred in the bosom of every American,) that the "child would assume the courage and strength of a man," and shake off the fetters of tyranny, came to pass; the utensils of the husbandman were exchanged for the implements of war.

Through the vast navy of Albion, with her engines of war thundered along the shores of Columbia, and her numerous armies penetrated our borders, and her hireling bloodhounds (the merciless savages) thirsting for the blood of our defenceless women and children, in numerous crowds poured upon the back settlements with horrid yell, disturbing the otherwise silent hours of rest, seemed to threaten the inhabitants of this western world with instant destruction; yet the God of Israel strengthened them; the silken cords of friendship which had once bound them together had rent asunder; they met and taught the mother country a lesson which will never be forgotten.

When we reflect upon the unwearied exertions of those heroic veterans;—when recollection brings to our minds the almost insurmountable obstacles forbidding as death, with all its horrors, which they overcame with unexampled resolution, & unbending fortitude, we are ready to exclaim, "surely the God of Sabbath was with them." A suspension of hostilities succeeded and they again traversed unmolested the pleasant fields of liberty warmed and enlightened by the benign rays of the sun of peace.

and tranquillity, since which time we as a nation have abounded in prosperity, and are distinguished for the free enjoyment of independence and liberty. Our country holds the first rank among the nations of the earth. Her history is unparalleled;—her privileges unequalled;—her improvements unexampled;—and her advancement to the highest seat in the temple of fame, the envy and admiration of the world.

Our liberty was not obtained for a song or a tale that's soon told; it was not wafted by the gentle zephyr which fans the lap of luxury and ease; it was not found beneath the myrtle's cool retreat; it was not caught from the twilight glimmer of the morning sun; nor was it the base plunder of unlawful ambition; but it was the hard earned, dear bought fruits of the blood and patriotism of our ancestors when unprovoked persecution and undesired oppression stalked unmasked upon our shores in the open sunshine, like the meagre ghosts of relentless despots, to hunt fugitive liberty from the face of the earth.—We have at present but little to fear from open hostilities;—from an enemy without; but within the sacred enclosure of our country's domain, we have reason to be in great fear. There is within our borders an ecclesiastical aristocracy which threatens the downfall of both civil and religious liberty. This aristocracy claims the exclusive title to orthodoxy, and all who will not subscribe to their narrow creeds, and aid them in their unhallored schemes are threatened with eternal damnation as a just reward for their refusal.

For years they have been forming societies of various descriptions to aid them in their designs, and thousands and millions of money have been collecting in heaps under the pretence of aiding the cause of christianity, to cast into the scale of their influence; but the veil of their secret has been rent;—their anti-christian schemes have been developed by some of their own party.

It is as evident as it can be, that it is the design of the leaders of self styled orthodoxy, to form a general combination of the four sects called Calvinistic, to seize on the reins of government, and to demolish the temple of liberty; they would have no man enjoy the privileges of citizens being eligible to office, unless he would profess the fundamental principles of John Calvin, or at least the doctrine of eternal misery. They wish to turn out of office all men of liberal sentiments and place in their stead men of their own party—mere tools of their own; "who will fan them when they sleep, and tremble when they wake."

Our government and liberties are in the hands of the people; on their virtue and wisdom depends the happiness and prosperity of the nation. The Genius of liberty calls on us with an emphatic voice—Arise! Buckle on your armour. Stand fast in the liberty, purchased by the toil and blood of your patriot fathers; and be not entangled again with the yoke of bondage; and to improve every opportunity to gain knowledge, and inform ourselves of those things, which will tend to direct us in that course which will best subserve the interests of our country.

"The ship in which our enemies will sail into power" if they succeed in their project, "will sail over and sink forever the last fragment of American liberty.—Then the world's last hope expires. Farewell, a long farewell to all that constitutes us freemen—to all in our public institutions that's worth a wish or a thought." The only way in which we can fully express our gratitude for Heaven's invaluable gift, (the liberty of our country,) is to endeavour to maintain that liberty in its native purity. Should we remain careless and indifferent respecting those things which it is our indispensable duty to guard and keep sacred as the apple of the eye—and uncontaminated by the breath of the destroyer, we should give no evidence that we value our present privileges.

Every person who values the rights of his country should strive to become acquainted with passing events, that should an event occur that particularly excites his attention, he may not be dependant on information at a time when party spirit is so raised as to be difficult to ascertain the truth. I will not attempt to follow and explain to you the intricate windings and cunning schemes of these arch deceivers who would rob us of our rights, as it is foreign from the course I intend to pursue at this time; but may not the Siren song of "peace, peace" lull us asleep; but at all times be on our guard; the enemy may come in an hour we think not of, and rob us of that we hold most dear. May a good policy ever be manifest in the management both of our public, and private affairs, and we at all times express our thankfulness to Heaven for the inestimable blessings of a free government.

Let us now call to our minds the innumerable blessings of our heavenly Father manifested unto us during the past season. It is not our intention to enumerate them, merely to make out a form of words, but that the goodness of Providence may be deeply impressed upon our hearts, and with the design to awaken gratitude in our bo-

soms and to renew a determination to make a wise use of what is given us. The impartial Benefactor of mankind hath caused the sun to pour forth his genial rays upon the bosom of the earth, to cheer and animate the world; he hath watered the thirsty hills and plains with showers of rain; and clothed them with fragrant flowers adorned with variegated hues; the extensive fields of grain and grass waved before the gentle breezes which played along the renovated meadows robed in beauty, while lowing herds and bleating flocks gave animation and delight and cheered the soul of man. The labors of the husbandman have been amply rewarded:

"The crop rewards the anxious farmer's pains,
Which twice the sun and twice the cold sustains,
And bursts the crowded barns with more
Than promised gains."—*Virgil's Georg.*

Meagre want is not hovering around our dwellings, the cry for bread by the famished is not heard, nor the squalid victim of distress seen in our streets, our hearts should beat with gratitude; our bosoms swell for joy, and all that is within us hymn poems of praise to the Giver of every good and every perfect gift. We should express our thanks to God for the daily bounties of his munificent hand, by following his directions in their use.

Be ever ready to hold the cup of refreshment to the lips of the famishing stranger; relieve the distresses of your neighbor;—reach forth the arm of support to those who are sinking by the way; and "in all things do unto others, as ye would that others should do unto you." We should endeavour to avoid all envious and malignant feelings towards those who honestly differ from us in opinion, that the milk of human kindness may not be turned into bitterness and gall. Our tables may be crowned with the most pleasant fruits & possess all things which are pleasing to the eye and delicious to the taste; yet by being unreconciled to one another, "society would become wearisome, pleasure disgusting and life itself a cruel bitter."

A sense of our own imperfections should admonish us to bear with the feelings of others, and our mutual dependence on each other requires us to cultivate the social virtues, to cherish the spirit of love, meekness and gentleness. But above all may we walk circumspectly before our heavenly Father, who giveth us all things richly to enjoy, setting a good example for the rising generation, who after a few revolving periods must occupy the stations which we now fill. We shall then see glowing in their bosoms the same spirit of deference to God, of meekness and love which we now breathe forth.

Let us be temperate in the use of all things which our heavenly Father hath bestowed upon us; for by intemperance, our interests, our reputation, our constitution, our minds and our happiness will depreciate and vanish like the "baseless fabric of a vision." But by using the things of this world in a proper manner, we may richly enjoy all the good of our labour.—Our interest will increase—our reputation will be improved—our constitution strengthened—our minds expanded and our happiness augmented. And although the fields and the forests have cast off their gay attire, and the cold chilling blasts of Autumn fly o'er the hills and whistle their requiem through the leafless shrubs;—though the earth is soon to be clad with its fleecy robe; yet with hearts melting with gratitude to the God of the harvest, we can enjoy the sweets of social life around the enlivening fireside.

But the mind of man is never at ease; even while surrounded with all earthly blessings his thoughts will revert to the King of terrors, who will soon level his darts at him. He beholds all nature wrapped in the shroud of death, and it reminds him of his own mortality. The plants of nature are pictures of man. Yonder blushing rose that unfolds its leaves to the morning sun is swept away by the evening breeze, and is seen no more.

The bud, the blossom and the seed represent the life of man. How often does an untimely frost arrest the bud, or the heat of a scorching sun parch the blossom, and bring the beautiful flower to a premature decay. Such is the state of man. He, too, is often arrested in the morning of life. The frost of sickness frequently blasts the expanding blossom; the plant of human life may wither at noon day, or if it withstand the tempest of disease and elude a premature death, in the lapse of years he must still decay; when, worn and decrepit, he will sink into the bosom of the earth.

But his existence ends not here; there is that within him that "shall flourish amid the wreck of matter, and the crush of worlds." He who resuscitates nature from the death of winter, and yearly clothes the fields in renewed beauty, will reanimate the sleeping ashes of man, and wake him to immortality, to live forever. But this will not satisfy him; unless he is assured that the Lord will be the "God of his salvation, and load him with benefits" beyond the confines of life, melancholy and despair will take the place of joy and happiness. But when we trace the pages of

inspiration, and the gospel of Jesus Christ is open to the mental vision,—when we read the veil that is drawn between this world, and the glorious resurrection mountain, it presents to the eye of faith the plains of eternity, lit up with the lamp of eternal day, where stands the risen Saviour,—

Whose "own soft hand shall wipe the tears,
From every weeping eye;
And pains, and groans, and grief, and fears,
And death itself shall die."

This is a subject calculated to hush to calmness all the conflicting passions of the soul, and cause the world to dwindle to its own insignificance; its influence is not confined to a part of mankind, but the world universally. Death, the fatal executioner of all human beings, who held the world in bondage, Jesus of Nazareth came to destroy; and into his hands all power is given to perform the work, and "he shall see of the travail of his soul and be satisfied" when all created intelligences shall be ushered into the presence of their benevolent Father, in the regions of immortality.

If we by faith can view all mankind crowned with everlasting joys, we may even now give thanks for all men. While those who believe in the salvation of a part of mankind, may give thanks for that part only, we have an unbounded theme, which extends to all nations kindreds and tongues. It has been said to be dangerous to proclaim the victory of Christ to be universal;—that it would lead to licentiousness, and would not restrain men from vice and immorality; but if we believed with our limitarian brethren, that there was more pleasure to be taken in the thorny paths of sin, than in the path of religious duty, we might follow our evil propensities and our unwearied passions.

But taking the scriptures for our guide, and firmly believing as they expressly declare "that the righteous shall be recompensed in the earth, much more the wicked and the sinner, we endeavour to shun those paths, and follow that which is good. It is a sentiment of the most deleterious kind, to allow that the vicious are the most happy in the present state of existence. The language of her who allures is, "Stolen waters are sweet, and bread eaten in secret is pleasant;" but did the tempted know that "the dead are there, and that her guests are in the depths of hell," he would resist the allurements and elude the arrow aimed at his happiness.

"The history of centuries proves beyond controversy, that the unknown terrors of an unknown hell in an unknown world, have never secured man from the allurements of sin, nor inclined him to the love of holiness." Let the opposing truth be told "the way of the transgressor is hard," that his paths yield the wormwood and the gall of vexation and woe; while the paths of the obedient flows with the milk and honey of peace and joy.

A belief in the final salvation of all created intelligences will alone give us pure happiness in this transitory life. It is the only doctrine man can ever unite in and be happy. Could mankind realize their relationship to their heavenly Father and to one another, and that the time ere long will arrive when they are to meet around His throne in equal sinless happiness, it would inspire them with feelings of brotherly love, and stimulate them to desist from the practice of iniquity, destroy all the latent vices of the heart and cause them to bud and blossom, like the blushing rose, in the path of religious duty.

Since, then, the doctrine we profess holds forth such powerful incentives to the practice of righteousness, "let us hold fast the profession of our faith without wavering, for he is faithful that promised" and give thanks to "the Lord who daily loadeth us with benefits, even the God of our salvation." When the allurements of this world would engross too much of your time and affections, raise your eyes to those glories which are visible only to the eye of faith; there Jesus sits at the right hand of Jehovah blowing the silver trumpet of love and mercy, to call the attention of every son and daughter of Adam to the proclamation of peace.

Is there a person within the sound of my voice, that is in doubt respecting the restitution of all things? Cast your eyes upon the pages of inspiration;—view every leaf of that sacred volume;—behold that wondrous plan of mercy by which sinners are to be reconciled to God;—cast your eyes upon Calvary's consecrated mount, and behold in mental vision Jesus of Nazareth extended on the cross;—and while bleeding in agony he casts around on his murderers an eye of compassion, and seems to say, "sinner! I am dying for you—you may live."—Father forgive them; they know not what they do."

Take the divine oracle in your hand;—open the precious volume and read the welcome tidings, "God hath reconciled us to himself by Jesus Christ." This reconciliation was purchased by the expiring agony of his Son; it comes flowing through the blood of the cross; it is applied by the virtue of his sanctifying spirit. If the final reconciliation of all mankind to God were written in letters of blood upon the face of

yonder sky, it could not be more plain—more decisive, more consummate.

The love of God to mankind is written with sunbeams in every page, through the whole volume of nature; view it with the eye of reason, and you will see it delineated in that stately volume where "every leaf is a spacious plane—every line is a flowing stream—and every period a lofty mountain." Then let us serve him with a willing mind, and in every sense sing his praise. When in time of spring while travelling through pleasant fields and verdant groves—through the enamelled meads and flowery lawns, while at our feet gently murmurs the rippling brook and meandering stream, and over our heads the feathered songsters tune their warbling notes to lovely strains, and charm the listening ear, let us look through nature up to nature's God, and breathe our praises with these warblers of the forest, and mingle them with universal nature, while the pure spirit of devotion shall arise from the altar of our hearts and ascend on the wings of gratitude to our heavenly Father.

And in Summer, when the soft zephyr fans the green bladed field, and all the plants of nature are in the meridian of life,—when the lowing herds and bleating flocks are reposing beneath some spreading branches, silently gazing on the passing traveller,—when the last faint glimmer of the evening sun is seen on the western hills, and the gentle dews of heaven are descending upon the face of nature, we will devoutly breathe his praise.

And when in time of Autumn, we behold the extensive fields of yellow corn and grain waving before the gentle breezes,—when the trees laden with various fruits and blushing like the first beams of the morning sun and seeming to cast a grateful smile to Heaven,—or when in Winter we assemble around the sacred fireside or surround the table laden with the fruits of autumn, our thoughts as volumes of incense shall ascend to the "God of our salvation."

And when we look still farther, and by the eye of faith take a view of the delightful fields of Paradise, and behold those oceans of light and glory that roll beyond this dark world, where at last we hope to arrive, and with the whole human family repose ourselves beneath the trees of life, on whose celestial tops hang everlasting fruits, and where free from sorrow and trouble, we can travel the beatific plains of eternity adorned with ever blooming and ever ripening fruits of life, to enjoy an eternal thanksgiving day, our hearts are softened and raised to almost eternal rapture.

The contemplation of the joys and peaceful rest in the heavenly kingdom, and of the glorious attributes of God, is fitted to excite in our minds the most animating and consoling reflections. "Standing as we are amid the ruins of time, and the wrecks of mortality, where every thing about us is created and dependant, proceeding from nothing and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting and will remain forever.

When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature and perceived that they are changing; on the monuments of art, & seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have told us that they could give us no hope nor support, because they were so feeble themselves; we can look to the throne of God; change and decay have never reached that; the revolutions of ages have never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing towards it, but it is fixed and can never be disturbed."

And we are assured by a revelation from our heavenly Father, that the throne of eternity is a throne of mercy and love. Let us, therefore, strive to keep the commands of our heavenly Father, for our best interest has evidently been consulted by infinite wisdom, and our obedience to his instructions is required because that obedience would best promote our happiness.

How ungrateful would it be, therefore, to disregard the commands of divine goodness, and by wandering in the mazy labyrinth of vice, bring darkness, fear and condemnation upon ourselves. For the experience of those who have arrived to the years of understanding must sanction the divine testimony, that while the path of wisdom and virtue conducts them to the abodes of peace and happiness, the path of disobedience and vice leads to a sure and rapid descent to the abodes of despair and wretchedness. Then may the wisdom from above sway the sceptre of our hearts, and direct our way through a course of virtue to the temple of rest and joy, where

"God will display his sov'reign grace,
Where all our hopes have hung;
We all employ our lips in praise,
And Victory shall be sung."

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, DECEMBER 11.

A NEW PLEA.

The orthodox editors have taken new ground of late, and are now endeavoring to make it appear, that the cause of equal rights and religious liberty is identified with the success of their designs upon the General Government! The next thing we shall hear from these consistent gentlemen will probably be, that the cause of *Republicanism* in this Country requires a *King* (Dr. Ely perhaps,) on the Throne; and that in order to secure the blessings of liberty and equality to the greatest extent possible among all religious sects, it is absolutely necessary to have a formal union of their church with the state,—an ecclesiastical hierarchy which should impose the penalty of torture and death on all dissenters. This, truly, is an age of wonders.

When petitions were sent to Congress last winter, praying for the stoppage of Sunday mails, Congress saw, and every body else saw, that the design of them was to feel the pulse of the national Legislature,—to see if an impression could not be made upon the body favorable to the orthodox plans, and if possible “enter the wedge” preparatory to a more general attack and to the accomplishment of the great object towards which this was the first step. No one dreamed then, indeed even the petitioners themselves did not pretend to say, that this effort to get Congress to legislate in their favor, as *sectarians*, arose from any concern for an equal protection of all sects of Christians in the nation. The Senate believed, and the people now believe, that the petitions were sent for other and very opposite purposes. They believe that the managers in the business, by whose bidding the great number of petitions have been got up throughout the country, are the constant and deadly though artful and insidious foes to republican freedom; that they are seeking to obtain the reins of the civil government in their own hands, and to erect a spiritual tyranny upon the ruins of American liberty. Finding that the real motive has been discovered, that the iniquity of the plan is made manifest, and perceiving that it is necessary to change ground, some shrewd calculator has given out word that all the petitions which are sent to Congress this winter on the subject, must be dressed up under the plea, that the petitioners are moved to ask Congress to yield to their influence, because they entertain an utter abhorrence of *exclusive privileges and religious tests*; and they would have Congress stop the mails on Sunday just to let the people see that that body is determined not to legislate on the subject of the Christian Sabbath or any thing else pretending to religion. Accordingly all the orthodox Editors far and near, with a promptitude and activity that show how well disciplined the orthodox “army” is, are earnestly, and as one would sometimes think, *seriously*, engaged in endeavoring to make the people believe, that it is necessary to stop the mails in order that that article of the Constitution, which declares that no religious test shall be required in the United States, may not be violated. The argument is this. The Constitution guarantees that no citizen shall suffer any disabilities on account of his religious belief. Many Christians believe, that it is their duty to keep the sabbath holy. Under the present Post-office law no such Christian can innocently or conscientiously accept the office of post-master, because by accepting that office he agrees to violate the sabbath by opening the mail bag, &c. on the first day of the week. The law then is unconstitutional, because it makes a violation of the Sabbath a condition of holding an office—a test that operates unequally, and to the civil disadvantage of those people. In their petitions to Congress this winter, they only ask—what they did not think to ask before, though the object then and now was and is the same—that these disabilities may be removed, so that they may not be obliged to violate the Sabbath, but may hold places under the post-office department as conscientiously as others. This argument was invented for a *special purpose*, and entitles the inventor to some credit as a genius,—but we doubt whether even under this plea the orthodox will be any more successful than they have been heretofore in their designs upon the Government. That the reasoning is more specious than sound, must be apparent to all.

For even admitting that the laws in all cases should be so crookedly framed as to run between the adverse consciences of all the disputants there are in the country, and admitting too, what is not so clear a case, that the first day of the week is the Christian Sabbath, which ought to be kept holy, it does not follow as the reasoning of those Editors seem to think it does, that the U. S. law requires a violation of the Sabbath, when it requires the post-masters to open the mail on that day. An obedience to the civil law is expressly enjoined in the New Testament, and what orthodox post-master is there, who if his horse had fallen into the ditch on the Sabbath, would not go and rescue him from death? or if his neighbor were in peril would not on that day labor for his relief? and is it any more a violation of the Sabbath to transmit the mail on Sunday, the contents of which may consist of information involving the property and happiness of thousands, than to aid in the performance of the former act? We doubt whether there is an orthodox man in the country who cannot find a salvo for his conscience in doing every sabbath what requires as much labour and attention as ordinarily are required in opening the mail. The conscientiousness of the objection to the Sunday mails, we very much doubt.

But if the argument is good, and Congress ought to stop all the mails in the U. S. in order that orthodox men may have the post-offices, then it is equally good, that the mail should not travel on Saturday, for there are thousands of Seventh day Baptists, Jews, &c. in the country, who have an equal right to complain that the Law disables them from being post-masters, seeing it causes the mail to be transmitted on Saturday, their Sabbath. For aught we know some person may rise up and say, that after a thorough investigation of the subject, he has ascertained, that a mistake in reckoning time has heretofore been committed, and that what we call Monday is truly the first day of the week, or the Christian Sabbath. Many Christians may embrace this opinion, and conscientiously feel bound to keep Monday as the Sabbath. The mail must not travel on that day, any more than on Saturday or Sunday, in order that these may be post-masters. In this way Congress will be obliged to discontinue the mails three days out of seven, if not ultimately altogether, (as other Christians may conclude that the true Sabbath is yet another day,) in order that no man's conscience may be violated.

And if the principle is good as applied to the Post-office law, it must apply also to most other laws; so that bye and bye we must have no laws, because in some particulars all may touch the consciences (we believe, by the way, that what is frequently called *conscience* is nothing more than *will*) of a portion of the people. All citizens, other circumstances being equal, are constitutionally eligible to be appointed judges and sheriffs. The law requires that the former should pass sentence of death, and the latter execute it, on capital offenders. But there are many citizens who believe that Christianity forbids capital punishments. These therefore, cannot accept the office of judge or sheriff. This law, then, is unconstitutional. Their rights, are interfered with. The law requiring capital punishments must, therefore, be repealed, for the same reason that the objectionable Post-office law should be. And so we might go on, until it should be put out of the power of the national or state Legislatures to enact or enforce hardly any laws which now have an effect upon the safety or welfare of society. The argument alluded to is evidently urged in insincerity. It is used only for the purpose of presenting the subject in another shape, in order, by this ingenious device, to accomplish the same object which other reasons heretofore assigned had failed to effect. To us, the attempt of the leaders of the orthodox party to carry their plans by pretending to a concern for the equal rights of the people, appears hypocritical and absurd, as we doubt not it must also appear to all others who have noticed how from time immemorial they have shown themselves to be the enemies of those rights.

“QUESTION.”

Is it consistent with Christian character for a professor of religion to send his children to school to one who publicly preaches the doctrine of universal salvation? Nov. 24, 1829.

We find the above sage Question in the last Christian Mirror. We rejoice that it has never fallen to our lot to have a correspondent so consummately bigoted as to ask us whether it be consistent with Christian character for a professor of religion to send his children to school to one who publicly preaches the doctrine of endless misery? but as it is the misfortune of the editor of the Mirror to be troubled with such correspondents, we are glad he has given the above a place in his paper, not only because he has thereby shown us how bigoted some of his friends are, but chiefly because he has taken occasion to express his views on the subject. His answer—the first part of it at least—is highly creditable to him. It is as follows:

“We should think it wrong for the instructor of any town school, whose pupils are members of families belonging to different denominations, to take advantage from his station to inculcate his own sectarian peculiarities. If such conduct is involved in this question, we should answer, at once, in the negative. But in a case of this kind, it is rather our duty to advance principles, than to apply them.”

We thank Mr. Cummings for this expression of his principles on this subject. They are such as we have long entertained and contended for ourselves. We care not what a man's particular religious sentiments may be, only let him not, as an instructor, take advantage of his station to inculcate his own sectarian peculiarities. We know of no point on which parents are more properly sensitive, than on the subject of the religious instruction of their children; and certainly an instructor can offer no greater insults to parents, than to take advantage of their children in the absence of their parents, in endeavoring to instill into their minds religious doctrines which are regarded as erroneous at home. We say we thank Mr. C. for having said this, because we entertain the hope that what he has said may have some effect to correct an error upon this subject which extensively prevails amongst orthodox instructors, from the President of Bowdoin College down to the smallest town schools. When Universalist teachers shall be found to take advantage of their station to inculcate their own sectarian peculiarities, as much as we have found to be the general practice amongst those who oppose our views, we shall not blame the editor of the Mirror if he gives a prompt and indignant negative to the above question as often as it is proposed. But we have some fears that that editor is more willing to apply the “principles” which he has laid down, to those who publicly preach universal salvation, than to those of his own sect. If so he is not true to his own principles—he is neither candid nor impartial. Our fears in this particular arise from what follows the above remarks of that editor. With a view to show what an instructor should teach his pupils on the subject of religion, he copies an extract from some remarks of Dr. Dwight, in which that divine asserts that “Every child should know that he is a moral being in a state of probation, for his conduct in which he will be hereafter judged and rewarded.” “Every child should be taught that he is a sinner, and, as such, exposed to the anger of God.” By copying these remarks of Dr. D., Mr. Cummings makes the sentiments his own. Now does not Mr. C. know very well, that these are some of the “sectarian peculiarities” of the orthodox? Does he not know that taking the sense of the above quotations from Dwight according to the meaning of the author there are many parents that send their children to school, who believe that the doctrine involved in those remarks are unscriptural and false? And is it just, that such parents should be imposed upon by orthodox teachers, by having the latter inculcate these *their* sectarian peculiarities, while it would be “wrong”—absolutely insufferable for a Universalist teacher to inculcate his opposite peculiarities? There are some people who can lay down principles very readily for others; but who cannot so readily consent to be governed by themselves. We hope we have misapprehended the editor of the Mirror, and that he is not one of this number.

Our town schools, academies and colleges are public property. All sects and parties have a common interest in them—as they are established and supported by the money and patronage of all. Whenever a teacher, preceptor, professor, or president takes advantage of his connexion with any of these institutions, to be Universalist or orthodox—to inculcate his sectarian peculiarities amongst his pupils, he has violated his trust and should be forthwith turned adrift. At least so we regard the case; and we have the authority of the Mirror, in part, to bear us out in this expression of our “principles.”

We learn from the Trumpet, that Br. Russell Street, late of Watertown, has removed to Shirley, Mass., to which place all letters payers, &c. sent to him must be directed.

NEW SOCIETIES.

A few weeks since we announced the formation of a Society of Universalist Christian friends in Bangor, on the principle recommended by the Kennebec Association. We now have the pleasure to say, that this step has led to a father and more legal organization amongst our friends there. Last week a regular Society of Universalists was legally formed in that town, consisting of the organization of twenty eight respectable male members. More are expected to join it soon. The officers for the current year are: Newell Bean, Esq., Stephen Gilman and Daniel Bradley, *Standing Committee*; Dunville Bryant, *Treasurer*; Capt. Reuben Bagley, *Collector*, and John S. Sayward, *Clerk*.

Our friends will also be pleased to learn that a Society of Universalists was formed in Bucksport about the time of the organization of that in Bangor. Whether this is a legal Society, or is formed on the principle recommended by the Kennebec Association, does not appear from the letter sent us on the subject. The Society officers were chosen on the 30th ult. It is a subject of peculiar joy to us, that our friends in the towns of Bucksport and Bangor are uniting their means, and have resolved manfully to contend for the faith once delivered to the Saints. May the best blessings of heaven rest upon them both—enable them to keep the unity of the spirit in the bonds of peace, and to accomplish much in their respective vicinities in the name of the holy child Jesus. We think very highly of the course taken by the Societies in both places, in establishing libraries for general use. Universalism will prevail wherever people are favored with the means of obtaining light. May our friends everywhere, learning their good order, “go and do likewise.”

Further accounts of these Societies—their prospects, &c. will be found in extracts from letters under the head “Editorial Correspondence.”

SOCIETY IN BRUNSWICK.

We learn from the Androscoggin Free Press, that the Universalist Society in Brunswick have made arrangements for having regular preaching since their new house has been completed. Rev. SETH STETSON is re-recognized as preacher.

If it was friendship for us that induced the editor of the *Lincoln Intelligencer* week before last to copy an article which we wrote entitled “Wheel of Fortune,” without giving us credit for it, he will accept our thanks, though we should have preferred a different exhibition of that virtue. If the omission was unintentional, we can make that allowance for his mistake which we do not unfrequently need for ourselves. In the *Gospel Advocate* of Nov. 28, we find three of our articles copied, two of which are credited to the *Trumpet* and the other is not credited at all.

DEDICATION.

The new Universalist Meeting-house in Woburn, Mass. will be dedicated to the service of Almighty God on Wednesday the 23d inst.

It appears by the Cincinnati *Sentinel and Star in the West*, a Universalist paper, that the Rev. John Pierpont, a Unitarian clergyman of Boston, has been preaching for several Sabbaths past in the Universalist Church in that city to crowded congregations. The Editors of the *Sentinel* speaking of Mr. Pierpont's doctrine, as advanced in his Sermons in that place, says he is “in all points like as we are,” only without the name.

NEW PUBLICATIONS.

We have received a Sermon preached by Rev. Hosea Ballou in Boston Nov. 29th last, entitled “Commendation and Reproof of Unitarians,”—text Rev. ii. 4. “Nevertheless, I have somewhat against thee.” We think it a seasonable production, written in a good spirit and deserving serious consideration. We must, for want of room, take another opportunity to give a view of its contents; as we must, also of another Sermon sent us from New York, entitled “The Troubles of Israel: or Elijah, Ahab and Omri,” preached before the N. Y. and Philadelphia Association of Universalists Sept. 2, by Rev. A. C. Thomas;—Text, 1 Kings 18: 17. “Art thou he that troubleth Israel?” The friends to whom we are indebted for copies of the above Sermons, will accept our thanks.

THE PROTESTANT. We have received the first No. of a new religious paper, published in Augusta by Eaton and Severance, entitled the “Protestant and Eclectic Review.” It is edited by a Clergyman, who has the reputation of being a scholar. The number before us is well printed and well filled,—we have no room to say more of its contents at present. It is to be published every other Saturday on a demy sheet in an octavo form at \$1.50 per annum or \$1 25 in advance. We bid it a cordial welcome to the family of religious periodicals, believing it will not prove a dishonorable or quarrelsome member. It is a Catholic Protestant, so the editor seems to say.

EDITORIAL CORRESPONDENCE.

Bangor, Dec. 5th, 1829.

BR. DREW,—I have the pleasure of communicating to you the pleasing intelligence that we have formed a legal Society of Universalists in this town. The officers for the present year are, Newell Bean, Esq., Stephen Gilman, Daniel Bradley, *Standing Committee*. Danville Bryant, *Treasurer*. Capt. Reuben Bagley, *Collector*. John S. Sayward, *Clerk*.

When Mr. G. wrote you, we thought it as much as we could do to form a “friendly Society;” but in our attempts at that, we discovered that the harvest was ripe for a legal one. We have put in the sickle and have a Society of 28 members.—Four more will join us at our next meeting undoubtedly.

I cannot at this time refrain from giving it as “mine opinion,” that in nine towns out of ten where they shall make the attempt at forming a “friendly society,” (where there is no legal Society) our brethren will find that the time has indeed arrived when they can form a legal one.

We shall not, I think, have preaching this winter, but I believe it to be the minds of the Society to have it during the whole or greater part of next summer.

Nine of our members are from the Unitarian Society; and interest I apprehend holds many in that Society who in any other case would gladly join us. But as

it is, we must do without them; and not only so, but meet their opposition. This we are determined to do,—pitying rather than reproaching them.

Brother Geo. Campbell preached for us on Thanksgiving day.

I do not recollect to have seen an exposition of Matt. xxvi. 24. Many of my orthodox friends think it direct proof of “eternal misery;” and though I have given my opinion of it, they reject it and perhaps would yours;—however, when you have leisure if you will say a few words upon it in your paper you will confer a favor.

The request of our friend relative to the text Matt. xxvi. 24, shall be attended to as soon as possible.

Bucksport, Nov. 30th, 1829.

DEAR SIR:—You observed not long since, that we had “a powerful rain” in Bucksport; true, but we have had a *fine refreshing shower since*. Bangor did not anticipate us a great deal in forming a Society. Our Constitution was formed when you noticed theirs, and we have this evening chosen our officers for the year ensuing. We have a library annexed to our Society made up of voluntary donations, and to be loaned to all who may wish to borrow, whether members or not. As you have noticed other Societies when newly formed, I thought I would give you notice of ours. Your obedient servant,

T. G.

Sangerville, Dec. 1st, 1829.

BR. DREW:—I sit down this morning to inform you of the state of our affairs as a religious denomination in this section of the country.

Since the Association in Dexter, things wear a new aspect. There is a greater attention to the subject of religion, men seem to have waked from their lethargy and indifference in the cause of truth.—They begin to think and act for themselves, disregarding the frowns and censures of those who claim the right of dictation in matters of religious faith.

It is a fact, sir, that our late meeting at Dexter has done much, very much towards undeceiving the minds of many who indulged unjustifiable prejudices against our doctrine. They were informed by their ministers, that our doctrine was inconsistent, unreasonable and unscriptural; and fearing to offend their ministers and good deacons they were (apparently) willing to take their *ipse dixit* concerning the matter, and so they remained ignorant on the subject. But our Association, as it was never before held in these regions, furnished them with an apology for attending it.—They did attend it—they heard for themselves, and the effect was good. Their minds became impressed with a sense of the errors of their former system of doctrine, and the truth of the doctrine which declares that “the Lord is good unto all, and that his tender mercies are over all his works.” They returned from meeting with very different views and feelings from those they carried to the house of God.—Nor were they backward about declaring to those who questioned them respecting the meeting, their convictions of the truth of our doctrine. I do not say that those who were rigid orthodox became thus convinced—but those who have long gone with them, and have pinned their faith upon the sleeve of orthodoxy.

It is a time of great religious excitement with us. Our candid opposers are not ignorant of the fact that our doctrine is becoming popular. They know that the cloud of prejudice and error which have so long been brooding over the human mind—darkening the mental vision, are beginning to disperse—leaving men in the free, unbiassed exercise of reason, prepared for sober reflection, solemn deliberation and candid investigation, and hence the former are alarmed.

They discover that their arguments, however sound they may have supposed them to be, have not convinced men of the truth of their doctrine, nor of the error of ours; therefore, (however strange it may seem) it is true, that calumny, slander and misrepresentation are enlisted on their side to render unpopular a doctrine which their arguments cannot confute. True, they say they are sincere in all they do in this way—that their only object is to arrest the progress of error and shut the floodgates of vice and immorality which our doctrine has opened wide in the land. Perhaps they are sincere—are acting from good motives; if so, we pray that they may learn ere long, that weapons like these are not such as God approves. The word of God must alone be employed to combat error, and if our doctrine be not supported by it, it will come to naught; if it be of God, they cannot overthrow it.

But I cannot give much credit to their professions of sincerity in this matter.—They seem to manifest the spirit that our Saviour condemned in his disciples when they would have commanded fire from heaven to devour those who differed from them in matters of religion. I trust that the storm will cease its raging and a calm ensue; that the good people of these regions will learn that professions are useless, unless they are supported by good works and attested by the fruits of the spirit which are love, peace, patience, forbearance, &c.

May the time soon come when all shall see eye to eye, and when discord and contention shall be done away—men live together as brethren in the unity of the spirit and bond of peace.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

SUPPORT OF THE MINISTRY.

MR. DREW,—I wish to call the serious attention of my lay brethren to the obligations under which they lie to give a comfortable, yea a generous support to those who minister unto us in spiritual things.—I fear we are most of us greatly at fault on this subject, and have wished for some time to see something from you admonishing and advising us of our duty. But as you are yourself a preacher I suppose it does not comport with your ideas of modesty to say much upon the subject, lest the advice might be supposed to proceed from motives of personal interest. Will you then permit me, (who am a layman residing in an interior town where we enjoy occasional preaching but not so much as we ought to and might have,) to express my ideas on the subject?

The duty of supporting the public advocates of our faith I regard as a matter of very great importance. The success of the cause of truth, under God, is greatly depending upon them, and their means of promoting this cause is depending very much upon the support which is granted them by their brethren who wait on their ministry. No man can perform much in any business without a sacrifice of time, labor and money. This is as true of preachers as of any other men. First, they must spend their time, perhaps years, in qualifying themselves for the work of the ministry—and this cannot be done without expense. Ought not their future labors to be rewarded so as to compensate them for the loss of time and money which were required to qualify them for their profession? And after he commences his labours, he must continue to study; his life must be a life of reading, thought and reflection. Books must be obtained, and these are expensive. A minister without books, without study, is without the means of being useful. He is like a mechanic without tools. With all the sources of information pertaining to his profession he must be familiar; but to be so requires time—constant application. It is not enough that he reads his bible much till he has it mostly committed to memory.—A child may have the scriptures at his tongue's end, and yet not be qualified to explain their meaning. To understand the bible, well, a person should be acquainted with ancient history, with the customs and manners of other ages, with the peculiarities of their language, with science in general—such as philosophy, astronomy, chemistry, &c. for the principles of all may be highly necessary in the illustration and application of his subjects. Of divinity a preacher should have a particular knowledge, and a general knowledge of other sciences that have a relation to the former. But this knowledge is not to be obtained in a day, nor without much sacrifice of time, money and perhaps health. A preacher should be conversant with the literature of the day. New publications—at least those relating to his profession,—he should obtain and make himself acquainted with their contents.—His knowledge must not be confined to what was known to former years. Society must not be in advance of him, if he would continue to be useful in the cause.

He must be prepared to bring new as well as old things out of the treasury. Now who does not see, that in order to do in these respects, what is required of a faithful minister, these things must subject him to continual expense, as well as make a large draft upon his time. A preacher who goes into the desk on Sunday should work as hard the other six days of the week as any man in the community. It is a mistaken notion, I conceive, that a minister labours only one day in a week. Some of my neighbors seem to think that a minister must have a very easy life indeed, as he works only one day to earn his living for seven! If there are any such, I should doubt whether they are qualified to earn on that day even a seventh part of their subsistence. Universalist ministers, I believe, do not pretend to preach by inspiration. They claim no miraculous gifts. If they profess to be teachers, they make no concealment of the fact that they cannot teach without previous study and examination. Preachers of some other orders indeed pretend not to have studied to prepare themselves for the duties of the Sabbath. Their sermons always prove that this pretension is true. But if they “speak out what God puts into them,” the holy spirit generally puts strange trash into their empty heads, such as is ill calculated to edify or instruct a rational congregation. Previous preparation for the pulpit is indispensable; and this should require the labors of the best part if not all of the previous week. So that a preacher has no day of rest as other men have. He must exert himself all the time, and let me ask—a serious question—ought not a man who employs all his time in any profession, especially if he is a temperate, virtuous man, as I hope our preachers are—ought he not I say to be comfortably and even generously supported? If a joiner, or farmer, or blacksmith, or person engaged in any other occupation is temperate, frugal, and industrious, employing his time well, will he not earn a good living? Nay, will not every one say he ought not only to obtain enough to feed and clothe him and his as he goes along, but something to lay by him against sickness or old age come on? In nine hundred and ninety nine cases out of a thousand, a man engaged in any honest employment except that of a preacher, if he be industrious, prudent

and temperate will obtain more than a mere competency.

And is it not as much the duty of a minister as of any other man, to provide for his own temperate wants and those of his own household? Can a preacher live and support a family, any more than others, without expense? And if he spends all this time in the service of his brethren, might not those brethren to be as just to him as they would be to any other man who might work for them all the time in any other business? I would not have a preacher supported in extravagance. Extravagant men ought to be poor; industrious and prudent ones, never. The Bible says that he that provideth not for his own household, has denied the faith and is worse than an infidel. I would not have our preachers through our neglect of them, rendered worse than infidels. It ought to be enough that they bear the reproach of being as bad as an infidel, without our obliging them to be truly worse than such characters.

A preacher is as liable to be sick or to have a sick family as any other man. Old age, too, if his life is preserved, will come, when he will be unable to provide for his wants by laboring in his profession. Ought not the expenditure of his time and talents on the best of causes to insure him a provision against these seasons of want? Suppose he should, in the order of providence, be called hence to be here no more, and should leave a widow and orphans behind him, how could he answer it to his conscience and his God that he has so undervalued his time when in health as not to make provision for their maintenance after he has left them? My idea is this. If, for instance, a preacher lives in a town where a comfortable subsistence will cost him say three hundred dollars per year, he ought to have for his services—providing he spends as he ought all his time in the duties pertaining to his ministry,—at least four hundred dollars promptly from the Society or Societies with which he labors. This would allow him but one hundred dollars per year to lay aside against the demands which sickness or death would occasion. Is not this little enough? Who would be satisfied as an honest, prudent and industrious man, to spend all his time for a less actual consideration than this? If any, let such and such only complain of the extravagance of my idea. From all I can learn, however, there is not a minister of our order in the state, who receives as much as an hundred dollars annually beyond what is necessary for his comfortable subsistence as he goes along. If the truth was known, I doubt whether the proportion of those who receive for their services even enough to support them for the time being, would be found to be greater than one to nine who do not receive a bare competency for their labors. Our brethren have some wrong and cruel ideas on this subject. They are unjust to themselves, to the public advocates of their faith, and to their cause. But I have taken up too much of your room already, and must ask the privilege of continuing my remarks in your next paper.

J. R. H.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, DECEMBER 11, 1829.

Two more numbers, will complete this volume of the *Intelligencer*. Two thirds of our subscribers have not yet paid for the current volume—and a very large number are still in arrears for two and some for three years. We are ready to send receipts to all. Shall we not do it before the commencement of the year 1830. "Payable in advance" is the condition of publication. We hope that condition will hereafter be more generally complied with.

The following is published at the request of the trustees of the Gardner Lyceum. Editors in Maine will confer a favor by giving the notice an insertion in their respective papers.

FIFTY DOLLARS PREMIUM.

The Trustees of the Gardner Lyceum having offered a premium of Fifty Dollars to the person who should first, in this State, water rot, and prepare for use, the best quality of HEMP, not less than 600 lbs. hereby give notice that the Hemp, thus prepared, may be exhibited in this town or in Portland, by applying to Wm. Swan, Esq. Portland, or S. HOLMAN, Gardner, on or before the 1st day of February next. If there be several competitors, and the quality alike or nearly so, the premium will be awarded to the person who raised the greatest quantity.

S. KINGSBERRY, & Committee appointed. S. A. HOLMAN, Secy by the Trustees. Gardner, Dec. 9, 1829.

CONGRESS.—Congress assembled in Washington on Monday. Accounts of the organization of the two Houses will reach us on Saturday, and the President's Message will not doubt arrive on Sunday. The Message of the President is looked for with some interest, as it will probably contain a statement of the national policy which is to be pursued under his administration. We next we shall be able to give an abstract of the Message.

TURKEY.—Recent accounts from Constantinople represent the Turks as being in no depressed condition as to merit pity. It is said, that the Sublime Porte has sent to Nicholas entreating him by his sense of magnanimity to give up a part of his claim to indemnity agreed upon in the Treaty of Peace, it being responsible for him to pay the whole.

The votes for Representative to Congress in 44 towns in the Eastern District, are Jarvis 764, Deane 757, and 530, Williamson 366—no choice.

We are believers in evil spirits. One of them entered a two-legged swine in our presence a few days since and drove him into the river where he came near

being drowned.—It is a Spirit which is very common in New England. It goes by the name of rum. There are others of the same family. The red faced members are said to be the most violent and long winded, though the white visaged spirits are not without strength enough to knock any man over. We caution the public to be on their guard.

The Kennebec river at this place and as far up as Hallowell, froze across on Friday morning, the 5th inst. The Penobscot river was frozen over at the same time.

The Anniversary of the Landing of the Fathers at Plymouth, will be celebrated in that town on the 22d inst. An address will be delivered on the occasion by Hon. William Sullivan of Boston.

A western editor declines publishing an obituary notice of an infant aged 3 months, on account of its length—it would take up a column and a half, giving an history of the life of the venerable deceased.

CULTURE OF HEMP. The following article upon the culture of hemp and the description of a machine for preparing it for use, is taken from the Worcester (Mass.) *Aegis*. We earnestly recommend, to our agricultural friends, an attentive perusal of the article. No doubts exist, we believe, in the minds of good judges, that hemp may be grown to as good advantage, to say the least, in Maine, as in any part of the Union. A machine similar to the one described below as in operation in Northampton, Mass. will, we understand, be erected in this village next summer. The proprietors of the patent, who are also we believe the owners of the establishment in Northampton, were here a few days since for the purpose of making the necessary arrangements for that purpose.

Hemp.—We mentioned a few weeks ago that efforts were making to introduce the culture of hemp into this county, and the papers on the subject read by Gov. Lincoln before the Agricultural Society at its last annual meeting, were published. We are induced, at this time, again to call the attention of agriculturists to the subject from the conviction that when it is better understood it will hold out sufficient inducement to invite to its culture. It is extensively raised on Connecticut river, and the State of Connecticut has encouraged its cultivation by exempting all land appropriated to its growth from taxation.

We have heard those speak of the subject competent to give correct information, and they feel the strongest assurance that it may be cultivated in this vicinity with the most perfect success. The land best suited for it is that which has a light loam with a gravel bottom. It is cultivated successfully wherever corn will do well.—The common belief has been, that it would flourish only on rich intervals, such as are found on the banks of our largest rivers. This, however, is a mistake. It can be sown, too, at a late day in the season, and the crop yield abundantly. It has been sown as late as the middle of June and did well. The seed for sowing can be purchased for four or five dollars a bushel, and the quantity produced from an acre is, on an average, about forty bushels.—This will sell for one dollar and a quarter at the oil mills for oil. The quantity of hemp from an acre is about seven or eight hundred weight. This when dressed is worth from 200 to 215 dollars per ton, and according to the statement published in our paper of the 14th October, will yield a net profit of above eighty dollars per acre. We have been informed that in one instance a rent of 36 dollars has been paid for one acre, and unusual pains having been taken in preparing the land, it produced a crop of three tons of hemp, which, when dressed, sold for six hundred dollars! This was an extraordinary growth, and we mention it to show that the estimate above made of seven or eight hundred pounds to the acre, is a fair one.

The following description of a Hemp Machine for breaking it, is taken from the Northampton Gazette:

Hemp Machine.—A machine for breaking hemp (and flax) is now in operation in this place. It is not very complicated; the machinery consists of four iron and sixty two wooden fluted cylinders, about four feet in length, placed horizontally two or three feet from the floor; these are moved with great velocity by small iron wheels at the ends. The rollers are in pairs, one above the other; the hemp passes between each pair, and the flutes break the woody matter in pieces, and separate the fibre from the shives and seed; the shives fall upon the floor, and the seed is conducted into a common fanning mill in the room below, which frees it from leaves, shives, &c. The original length of the fibre and its strength remain unimpaired. There is also a dressing machine which is used for finishing the hemp. The following operations are performed: The hemp, after being dried, passes through the breaking machine—is then put under water a few days—is taken out and dried—again goes through the breaking machine, and if intended for clean first rate hemp, through the dressing machine, when it is considered ready for market. Whether a few days rotting in this manner will produce all the beneficial effects of water rotting in the stem, we are not competent to decide; many think it will. Every thing is done expeditiously, and the saving of labor compared with the old method of rotting, dressing, &c. is immense.

The building containing the machinery, is 60 feet in length, and the dry-house fitted with brick stoves, &c. for drying hemp, is 100 feet in length. Hard by are huge piles or stacks of hemp in the stem. The crop raised in this vicinity, the past season, will probably make 90 or 100 tons when dressed.

A bill to abolish the Militia System is before the Legislature of Georgia.

Madison, Monroe, Marshall.—Extract of a letter from Richmond to the editor of the Winchester Republican:—"Who can without thrilling emotions, take his stand in the lobby, and witness the entrance of Mr. Madison, now eighty years of age, clad in a suit of black, his silver locks floating over his shoulders, and his very presence inspiring a thousand interesting associations! Though his face is exceedingly furrowed with age, his eye still retains its sprightliness, his spirits are cheerful, and, as chairman of the legislative committee, he is prompt and efficient. It is probable he will take some part in debate when the different committees shall have made their reports. I know not one of all our illustrious men, whose republican simplicity of habits are more worthy of imitation, and whose views of our government (I refer more especially to constitutional federal powers) ought sooner to be adopted as the creed of every young American, than those of James Madison. As a civilian, he never had his equal in our country. As a writer, who is more lucid and perspicuous? As a delegate from Virginia, he was a master spirit in forming, and with his chaste and classical pen he wrote into favor, the federal constitution. Equal to Mr. Jefferson in talents and attainments, he was infinitely his superior in temper, and in that commendable prudence which should prompt a great man to shun the influence of temporary party excitement, an inability to do which was one of the infirmities of the illustrious Jefferson.

While we have said so much for Mr. Madison, (and a nation's admiration says much more) a spectator here cannot overlook his associates in greatness, and contemporaries in the history and fame of our country, James Monroe and Judge Marshall. The appointment of the first to preside over the convention, is a just commentary upon his public history; while the exalted reputation, amiable manners, fine countenance, and benevolent heart of the Judge, have ever inspired universal respect and esteem. In short, sir, look which way you will, you find men of talent and distinction in the hall of the convention."

At Norridgewock, Mr. Tracy Howes has been convicted of stealing the store key of Sawtell & Fletcher, and sentenced to the State Prison for nine months. His wife visited him in jail, with an infant.—He changed apparel with her, made up a rag baby, passed the jailer, and departed. But soon after the jailer, suspecting all was not right, pursued, and secured him again. No doubt his keeper's ideas had been brightened by taking the newspapers, where a similar trick has been often recorded.

Hemp.—It appears by a report made by the Hampshire Agricultural Society, that the attention of the farmers in that quarter has been effectually called to the subject of raising hemp; and that those who have embarked in the enterprise, are likely to receive an adequate reward for their praiseworthy efforts. "There seems now to be no doubt (the committee say,) that there are thousands of acres of land, in these counties, perfectly adapted to the growth of hemp; and that no other crop can be so profitable, is obvious from the fact, that one ton of dressed hemp, which can be raised upon from two to three acres of land, is worth in market, \$200. It is well known, that more than 400 acres were sown with hemp, the last season, within the limits of this Society, and we have no doubt that the quantity, next year, will be vastly greater."—*Wor. Yeo.*

Silk.—The value of silk goods imported in the U. S. during the past year was \$14,000,000,—of which \$3,000,000 were exported, and 11,000,000 consumed in the country. A very small quantity of silk, chiefly sewing silk, is made in the United States; and there is no doubt that its growth and manufacture may be profitably carried on to the full extent of our demands for the article for the purposes of consumption and exportation. The labor attending the growth and preparation of silk is chiefly performed by females.

Hall's Lectures.—We have read through, with far more than ordinary satisfaction, a volume of "Lectures on School Keeping by Samuel R. Hall," from the press of Messrs. Richardson, Lord & Holbrook of this city. The intrinsic importance of the subject of these Lectures is enough to excite, in New England at least, a very general interest in any treatise, in which it is thoroughly and philosophically examined. This, we think, has been admirably done in the work in question. We have not room to go into a detailed examination of it and we should find it difficult to select any portion as deserving of peculiar praise, when the whole possesses so much real merit. It ought to be read and studied by all who have entrusted to them the important duty of forming the youthful mind and character. It should also be in the hands of school committees and those having an immediate agency in giving a tone and character to our schools and academies. We have often expressed our opinions in favor of a "Seminary for School Teachers." We believe such a seminary would be a most important aid to the cause of general instruction among us. But, in the absence of this institution, "Hall's Lectures" will go very far to supplying its place.—*Bost. Patriot.*

The Canal from the Atlantic to the Pacific is again spoken of. The two oceans are found to be on a level. If Bolivar were to undertake this work he would probably secure himself a peaceful reign for the rest of his life. People would be diverted from their factious habits, by laboring in, or contemplating the progress of this great project.

Denmark is distinguished from all other countries by the noble decree of the king, that "every Deaf and Dumb infant born in this kingdom, shall receive an education necessary to render him a useful member to society."

Great Mortality.—We have seen and conversed with two gentlemen who left New Orleans on the 27th ultimo. They state that they had seen and read a printed statement of the deaths in that city, from some time in the last Spring, or early in the Summer, up to a time previous to the returning of those who had absented themselves on account of the sickness, and that it amounted to the enormous number of five thousand five hundred.

Extremely Polite.—A young widow of very polite address, whose husband had lately died, was visited soon after by the minister of the parish, who inquired as usual about her husband's health, when she replied, with a peculiar smile, "he is dead I thank you."

Among the passengers in the Corinthian from New York for London, is Hon. Wm. P. Preble, Minister to the Netherlands, with his lady and three daughters. Also, Mr. Davezac, Secretary of Legation.

Ex-President Adams passed through town yesterday, and took passage in the President, on his way to Washington, where it is presumed he will pass the winter, on account of the health of Mrs. A. Mr. A. arrived here in the stage, and was conveyed directly to the boat. Several members of Congress also took passage in the President, among them Mr. Webster, Messrs. Robbins and Pearce were to leave Newport yesterday, on their way to Washington.—*Providence Adv.*

Ten days since snow fell in Danbury, Conn. to the depth of three inches. In Jefferson county, N. Y. about the same time, snow fell to the depth of 18 inches, and at the last accounts, the sleighing was good.

The proposal for an anti-talk-about-your-neighbor's business Society is quoted in the London papers, as "Jonathan's last joke."

The population of LONDON is nearly a million and a half. This is more than as great as the population of the whole of Massachusetts, and one eighth of that of the United States.

A negro clergyman addressed his congregation thus: "Belov'd Brethren and sister, you done how to tell de sheeps from de goats; bery well—I shall ask you which of dem hab de wool, and which ob'm hab de hair?"

A newspaper in Ohio, recently advertised for sale the commissions of a lieutenant and an ensign in the militia, both new, to pay the expenses of the election. The advertisement was garnished with the cut of a soldier, straight "as a parsnip, bolt upright," and a decanter.

Caution to Single Men.—In the Supreme Court sitting in Portland, Patrick Kincaid of Brunswick has been fined \$1111 and costs for breaking a promise of marriage to a young widow.

TO CORRESPONDENTS.

"An Observer" is received. His article will need some preparations for the press before it can be committed to the printer. The communication of "Livemore" has been received. It shall appear next week. "J. P." will appear soon. "Juvenis" needs to be informed, that uncommon and obsolete words are no mark of wisdom on the part of him who uses them in his composition. Plain, simple language is better for the reader and more creditable to the writer.

Elder Colley's communication is received.

MARRIED.

In Portsmouth, by Rev. T. F. King, Mr. Samuel Mendon to Miss Adeline Dimsey,—Col. Stephen Tucker, of Plaistow, to Miss Eliza T. Dearborn. In Bowdoinham, Dr. George W. Tinker to Miss A. A. Gardner, daughter of Hon. S. Gardner. In Lincolnville, Dr. William Ludwig to Miss Lucy, daughter of S. A. Whitney Esq.

In New-Sharon, on Thanksgiving evening, Mr. Beniah C. Sawyer to Miss Abigail Bradley.

DIED.

In Brunswick, on Sunday last, of consumption, Mrs. Mary, consort of Noah Hinkley, Esq. and daughter of Joseph McLellan, Esq. aged 39. In Farmington, Mrs. Prudence Parker, wife of Mr. Stephen Parker, and eldest daughter of Mr. Moses Butterfield—a daughter affectionate and dutiful, as a wife faithful, as a neighbor kind and obliging. In Chesterville, on the 26th ult. Harriet B. Lowell, only daughter of Mr. Samuel Lowell, aged 2 years and 9 months—a lovely and interesting child. In Dover, N. H. on the 7th November, in the 62d year of his age, Moses L. N. A. L., Esq. Register of Deeds for the county of Strafford, and for many years Clerk of the House of Representatives. He was a scholar, a poet, and a man of wit and humor. In Sangerville, on the 18th ult. Miss Celia, daughter of Capt. Henry Clay, aged 23 years—after a long and distressing sickness of 18 months. Miss C. was an amiable, worthy and intelligent young lady—possessing a sweetness of temper and a mildness of disposition rarely to be met with.

For some years past she had been a professor of religion, but although requested to, she did not unite herself with any church, her views were such as to render it inexpedient for her to join any church in this vicinity. She remained firm and unshaken to the last, in the belief of the final restoration of an intelligent universe. She bore her sickness with fortitude and christian composure and resignation, saying that she feared not death, but felt reconciled to the will of God her Father in Heaven.

She has left affectionate parents and relatives to mourn her early exit from time to eternity. May the Lord sanctify this afflictive dispensation to their spiritual and eternal good.—*Com.*

In Buxton, 20th ult. Miles, son of Mr. Nehemiah Shorey, aged 15 months. The day before his death, he took a bottle of vitriol into his hands, which he

broke and the contents fell upon his breast, which occasioned his death in a short time.

At Hiram, 12th ult. Gen. Peleg Wadsworth, aged 81 years. He was born at Duxbury, in Massachusetts, and was educated at Harvard University. The war of the Revolution commencing soon after he graduated, he took an active and zealous part in that contest, and distinguished himself as an officer. After the peace he removed to Portland. He represented the town several years in the General Court of Massachusetts, and filled many other important offices in the town. When Cumberland District was formed he was chosen representative in Congress, and continued in that station for many years, the duties of which he performed with great fidelity. In 1807 he removed to his farm in Hiram, where he resided till his death.

At the Mansion House Hotel, in Philadelphia, on Wednesday 25th ult. Hon. BUSHROD WASHINGTON, of Virginia, one of the Judges of the Supreme Court of the United States, in the seventy-first year of his age, after a sickness of somewhat less than eight weeks. Judge W. was appointed to the high office which he has so long and honorably filled, by President John Adams in 1779. He has ever since been distinguished for his untiring devotion to his arduous and interesting duties—for great sagacity and learning—for firm integrity of purpose and unaffected simplicity of manners. The profession of which he was a bright ornament, and the country for which he so long and so faithfully, and so usefully labored, will deeply regret his loss, and never cease to remember him with admiration and gratitude.

DEATH OF MRS. WASHINGTON.—The Philadelphia U. S. Gazette of Monday, says: "Mrs. Washington, (widow of Judge Washington) left this city on Saturday morning in a carriage. We are informed, that, between Gray's Ferry and the Bell Tavern, Mrs. W. was taken suddenly and alarmingly ill, and was conveyed to a private dwelling house, where she shortly after expired."

Another paper states, that Mrs. Washington had been in ill health for several years. She was attacked by a fit of apoplexy, and soon breathed her last. Her remains were brought back to Philadelphia.

M. B. F. O. F.

WEDNESDAY evening next, December 16, six o'clock, P. M.

QUESTION FOR DISCUSSION.

Are we governed more by Fashion or by Reason? S. A. KINGSBERRY, Secy.

A. L. 5833—A. O. 5.

HALL'S LECTURES, &C.

HALL'S LECTURES ON SCHOOL KEEPING, a very valuable work which should be in possession of every teacher.

RAMON THE ROVER, a history of the life of that celebrated Pirate.

The above new works are received and for sale by P. SHELDON. Dec. 10.

NEW TRACT.

JUST received and for sale at this Office and by the Editor in Augusta, a few copies of an 18mo Tract of 67 pages, entitled "REPLY TO HAWES' REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION." It is a valuable production.

KENNEBEC, ss.

WHEREAS REUBEN BEAN, Guardian of Levi Eldridge, Rhoda Eldridge, Betsey Eldridge, Melinda Eldridge, Eunice Eldridge and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the second Tuesday of January next, and show cause, if any they have, why said account, as exhibited, should not be allowed. Given under my hand at Augusta, this twenty-fourth day of November, A. D. 1829. H. W. FULLER, Judge.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of SUSANNA HEATH, late of Gardiner, in said county, widow, deceased, intestate.

GREETING

WHEREAS WILLIAM PARTRIDGE Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, at a Court of Probate to be held at Augusta, in and for said county, on the second Tuesday of January next.

You are hereby notified to appear at said Court and show cause, if any you have, why said account, as exhibited, should not be allowed. Given under my hand at Augusta, this twenty-fourth day of November, A. D. 1829. H. W. FULLER, Judge.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1829.

REFERENCES.

Messrs. Cram & Cabot, { Portland.
Benj. Wilson, Esq. }
Dr. Ben. Prescott, Bath, }
William Stacy, Esq. } Wiscasset.
Messrs. J. & B. Young, }
Mr. Jos. B. Bridge, { Dresden.
Mr. L. W. Lithgow, }
Mr. James Bowman, } Gardiner.
Messrs. W. R. Babson & Co. }
E. H. Lombard, Esq. } Hallowell.
Hon. James Bridge, }
Chas. Williams, Esq. } Augusta.
Messrs. Yose & Bridge, }
James Hasty, Esq. } Waterville.
Messrs. Denham & Snouse, } Waldoborough.
Mr. Charles Miller, }
Wm. McLellan, Esq. } Warren.
John Gleason, Esq. }
John G. Paine, Esq. } Thomaston.
Samuel Jacobs, Esq. } Camden.
Messrs. Mayo, Hazeltine & Co. } Belfast.
John Angier, Esq. }
W. G. Crosby, Esq. }
Jos. W. Folsom, Esq. } Bucksport.
Messrs. Fiske & Billings, } Bangor.
S. & J. True, }
Mr. John Fuller, Carmel.
Joseph A. Wood, Esq. } Ellsworth.
Mr. James Moore, Sweden, }
Mr. W. R. H. Bowles, West Machias.
Mr. Samuel Mowry, Lubec.
Samuel Stevens, Esq. } Eastport.
Frederick Hobbs, Esq. }
Messrs. Wm. Deleauzier & Co. } Calais.
Otis L. Bridge, Esq. }
copist.

PRINTING

Of all kinds executed with neatness at this Office.

POETRY.

"This world is all a fleeting show."

This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but Heaven.
And false the light on glory's plume,
As fading hues of even;
And love, and hope, and beauty's bloom,
Are blossoms gathered from the tomb—
There's nothing bright but Heaven.
Poor wanderers of a stormy day,
From wave to wave we're driven,
And fancy's flash, and Reason's ray,
Serve but to light the troubled way—
There's nothing calm but Heaven.—Moore.

Response to the Lines above.

"This world's" not "all a fleeting show,"
"For man's illusion given;"
He that hath sooth'd a widow's woe,
Or wip'd an orphan's tear, doth know
There's something here of Heaven.

And he that walks life's thorny way
With feelings calm and even,
Whose path is lit, from day to day,
By virtue's bright and steady ray,
Hath something felt of Heaven.
He that hath done what good he can,
And all his foes forgiven,
And measured out life's little span
In love to God and love to man,
On earth hath tasted Heaven. S. S.

EXTRACT

From the late Gov. ESSEX LINCOLN's poem of the "Village."

"Some meanly selfish, a more venal crew,
With ought but power, or riches in their view,
At patriot merit slanders shafts will aim,
With vacant heads and noisy tongues declaim;
Deceit the statesman, puff the stupid knave,
Support the traitor, stigmatize the brave,
Call wisdom folly, honor's self defame,
Discolor truth, and every thing misname;
And why? Forsooth, a rival to disgrace,
To win a salary, or to steal a place."

EPIGRAM—From the French.

"Let the loud thunder roll along the skies,
Clad in my virtue, I the storm despise."
"Indeed," says Peter, "how your lot I bless,
To be so sheltered in so thin a dress."

MISCELLANY.

[From the Religious Inquirer.]

EXTREMES.

"His tutissimus in medio."

There is a strange propensity in mankind to endeavour to appear singular, and acquire a fictitious notoriety, by hitching themselves to the extremes on all questions appertaining either to matters of opinion or conduct. This is particularly the case at the present period, when amidst the multiplicity of wild projects and theories which are started ostensibly for the purpose of ameliorating the condition of society, there is none so extravagant and puerile but what has found its votaries. The present may emphatically be denominated the age of fanaticism, second only perhaps to the age of the crusades and holy wars during the twelfth and thirteenth centuries. I speak not of the fanaticism of religion merely, but of irreligion;—for there may be as much fanaticism and genuine cant and craft in the one as the other. The extremes in both cases are equally absurd, and should be avoided. No one can doubt that Miss Wright is as great a fanatic in many of her notions as ever was Joanna Southcott or Joanna Wilkison, although they may be reckoned perfect antipodes to each other. Her indiscriminate denunciation of all religion shows, that she is as far on one extreme, as she who would turn misanthrope for the sake of religion, would be on the other. Her wholesale condemnation of all the Clergy is as unjust and extravagant as it would be to believe in their infallibility, or that piety and sanctity were the exclusive appendages of the blackcoat. Her project for an equalization of education is good and laudable, though perhaps impracticable to the extent and in the manner she proposes. Her project for the equalization of property and the abrogation of the laws of marriage, are as visionary and ridiculous as the wildest schemes that ever entered the brain of Peter the Hermit.

It is pretty evident therefore that to renounce all religion does not necessarily exempt one from fanaticism, and that both the anchorite and the latitudinarian may be equally liable to the charge. Extremes are said to meet; and it is therefore of very little importance which you take, for you will invariably acquire the same character, that of a visionary, and be attended, in the end, with the same success, viz. a temporary popularity with the enthusiastic and light-minded—the disgust of the sensible and reflecting part of community—and the final neglect of all. I am not disposed to think, however, that much good will not eventually grow out of this extreme and conflicting fanaticism of the age. The ultras in religion and irreligion are arrayed in desperate opposition to each other. A mortal conflict is going on between the powers of superstition on the one side, and the powers of scepticism on the other. The votaries of extreme religion. The vast resources of Orthodoxy are put in exorbitant requisition to gain proselytes and bring men under the domination of a false and slavish religion. On the other hand, the champions of infidelity are fired with a corresponding zeal to teach men that there is no God at all, and

no such a thing as religion of any kind.—The mass of mankind are non-combatants. They are silent spectators of the scene, and consequently occupy a position well calculated to form a correct and dispassionate judgment of the merits of the question at issue. Their attention is excited. The eyes of the moral world are awake, and attracted to the subject. The people begin to think, enquire, examine, judge. The result will be that they will take sides with neither. They will decide that both are partly wrong and partly right. They will take the middle course, where the truth is generally found. They will discover that there is such a thing as religion, and such a thing as the abuse of it.—That superstition on the one hand and unreasonable scepticism on the other, are both wrong. They will reject both, and settle down under the adoption of rational and liberal views of religion, of a more enlightened philanthropy, and charitable christian spirit.

THANKSGIVING.

The revolution of another year has again brought about the autumnal festival. To-morrow is Thanksgiving,—a day of rejoicing instituted by our venerable Pilgrim ancestors,—an institution dear to every true son of New-England, on account of its worthy parentage,—on account of its long observance,—and last, not least, on account of the harvest of good things and the congratulations that crowd upon it. To-morrow the people of Maine, New Hampshire, Massachusetts, Rhode Island and Connecticut, will unite in offering thanksgiving and praise to the God of the harvest and the maker of the universe, for crowning the year with peace, health, and happiness. All classes of the community,—equally the rich and the poor,—the old and the young join in the happy celebration. The early part of the day is devoted to public worship, and the afternoon and evening to social amusements.

To-morrow is the *fete day* at the HOME-STEAD: the different branches of families, are there gathered under the paternal roof from the four winds: they flock in, of all ages and sizes. The walls of the college are left vacant,—the mechanic locks up his tools,—the farmer has secured the harvest, and housed his implements,—the merchant consigns his ships to the winds,—the partizan forgets his cunning,—the statesman casts off the burden of a nation's cares, and the sage emerges from the deep profound of his researches, in pursuit of the true philosophy of yielding freely to the enjoyment of a merry Thanksgiving. The lonely bachelors drop in singly, or in couples, and the married bring their wives encompassed by a host of children in the carryall: the concentration of uncles and aunts,—of nephews and nieces, and cousins of uncertain degree, is universal.

Arrived at the domicile, "liberty hall" is proclaimed: all are relations, and free range is allowed all over the house: some are at the sideboard,—some in the closets,—some run up stairs,—not a few penetrate the arena of the kitchen, to see how things look there,—and the small fry are all about the house. See them next at the ample table, whose centre is a fine roast turkey, surrounded by choice representatives from all the tribes and productions of the barn yard, the garden and the field. Joy beams from every eye, happiness from every countenance, and exultation is visible in the aspect of the worthy New-England Dame, on seeing her feast, and those who come up to partake. Cut and come again, and pass the toast merrily. Course after course thus passes in succession,—the meats, tarts and pumpkin pies are finished, and then devotion is proved to the ponderous plum pudding,—that time honored and indispensable accompaniment of this festival.

The remnant of the dessert and the day soon disappear together, and the amusements of the evening begin. The fires blaze cheerfully in every cottage,—the lads of the village are expected by the blooming lasses,—all the hammers in the house are called in requisition, nuts and jokes are cracked in abundance, and merriment is the order of the night. In one place is a set playing at blindman's buff,—in another is a circle hunting the thimble and exchanging forfeits,—here, is a long contra dance,—there, is a social cotillon,—here, is the Virginia reel,—there, the Spanish dance, and peradventure a German waltz, measured by the piano.—The ladies are all smiling,—the gentlemen in good spirits, and every thing goes merrily on. Such are some of the festivities of a New-England Thanksgiving.

Boston Centinel.

[From the Baptist Herald.]

AN EATING GOD.

"Tis too much prov'd—that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself." Shakespeare.

The bible gives us an account of an idol god that the people were made to believe was a great eater. This god was of course bountifully supplied every day with rich provisions. The people were told that they would be blessed according to the degree of their liberality. Each of course was eager to contribute his portion; till at length, being perplexed to understand how it was that their god was never satisfied; finding that the more they set before him the more he eat,—that his appetite in fact always kept in advance of his worshippers' liberality; they began to

suspect he must have enthrained company. Accordingly dame Curiosity was set at work to find out the secret; when lo, and behold, the priests, who had been so officious in extolling the virtues of the god, had been in the habit of entering a trap door in the night seasons and securing to their own use the bounties of the people. We ask, How much do many of the crafty religious plans at this day differ from the above? Do not priests tell us that all the money contributed for missionary purposes goes into the Lord's treasury, while much of it is wasted even before our eyes in sumptuous living and fine clothing?—We lately gave an instance in which the contribution of the Penobscot Baptist Association was nearly a third of it eat up before it reached a place of deposit! This was only one little instance of waste that happened accidentally to get exposed.

TESTIMONY OF A ROMAN CATHOLIC.

No human weapon can force the impenetrable bulwarks of the liberty of the heart.—Force never can persuade men; it only makes hypocrites of them. When kings interfere with religion, instead of protecting it, they enslave it. Grant, therefore, to every one civil liberty, not in approving every thing, as if every thing were indifferent, but by endeavoring to win men back by the mildness of persuasion. Fenelon.

SCHOOL BOOKS.

P. S. SHELTON has received a large supply of all the SCHOOL BOOKS in use in this quarter, which he will sell on the most favorable terms, by the quantity or single book. Orders from instructors and traders particularly attended to.

AMONG THE BOOKS ARE

Morse's, Woodbridge's, Goodrich's, Cummings' Worcester's

GEOGRAPHY & ATLAS.

National, English, Analytical, Agricultural, Art of Reading, American Preceptor, American First Class Book, Whippley's Compend, Tylter's History, Goodrich's History of the United States, Columbian Class Book, History of England, Introduction to National Reader, Do. to English Reader, Primary Class Books,

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Murray's, Fiske's, Ingersoll's, Walker's Dictionary, Blair's Rhetoric, Testaments, &c. &c. &c. &c.

Also—A great variety of Paper, Quills, Penknives, Slates, Rewards of Merit, Mathematical Instruments, Wafers, Sealing Wax, Spectacles, Razors, &c. &c. &c.

SLYING BOOKS, and the usual variety of Bibles, large and small; Hymn Books; Latin, Greek, French and Spanish classical Books. 48.

VIRGIL H. HEWES, TAILOR.

RESPECTFULLY informs the public that he has removed to the building recently erected opposite Mr. Wm. BRIDGE'S, and near the Post Office, where he intends carrying on his business in all its various branches. Having in his employ excellent workmen he will warrant his work to be done in as good style as any in the State. Grateful for the patronage already received, he would solicit a continuance of the same. CUTTING attended to at all times, and trimmings as usual.

Augusta, Nov. 2, 1829. 46

ADMINISTRATOR'S SALE.

By virtue of a licence from the Judge of Probate for the county of Kennebec, will be sold at auction on Monday, the 21st of Dec. next, at eleven o'clock in the forenoon at T. Stevens' Hotel in Gardiner, in said County, so much of the real estate of Stephen Jewett, late of Gardiner in said County, deceased, as will produce the sum of seven hundred and eighty five dollars, for the payment of his debts, and incidental expenses.—Said estate consists of land lying in Windsor, in said County, and bounded as follows viz. one lot, of about twenty acres lying N. E. of, and adjoining that part of the Glidden estate which Stephen Jewett bought of Joseph Broom. One other lot which was bought of the said Joseph Broom, and bounded northerly by Andrew Kendall's land, in part, containing about one hundred & twenty acres. Also another lot consisting of about 90 acres, bounded easterly by the aforesaid lot, bought of the said Joseph Broom, northerly by the land of Andrew Kendall, and westerly by lot No. 29 on Marr's and Davis' plan, together with the buildings thereon standing.

The widows right of dower in the premises will be sold at the same time and place.—Terms of sale will be made known at the time of sale.

Wm. H. JEWETT, Administrator.

Gardiner, Nov. 16th 1829.

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829. 47

TO LET.

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village,—and has been occupied for a number of years past by RUFUS GAY; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also full blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises. Nov. 2, 1829. 45

COPARTNERSHIP.

GEO. EVANS AND EBENEZER F. DEANE

Counsellor and Attorneys at Law,

HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

RETAILING MOLASSES.

FOR SALE, 38 Hhds. and Tierces of prime MARTINIQUE RETAILING MOLASSES, for cash or approved credit, at Boston prices. Inquire of the subscriber at the store on Long Wharf, Gardiner. Oct. 14. AMOS MUZZY.

REMOVAL.

ROBERT WILLIAMSON, TAILOR.

WOULD inform his friends and customers, that he has removed to the new Building opposite Mr. E. M'LELLAN'S Tavern, where he carries on the above business in a NEAT and FASHIONABLE STYLE. Sept. 16.

COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, Machinist & Brass Foundry, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, & CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES & PICKERS, SHEARING & KNAPPING MACHINES;

PAPER MILL, GRIST MILL, OIL MILL CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having all so engaged some of the first rate workmen they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

WM. C. PERKINS,

JOSIAH NOYES,

MANTHANO NOYES,

CALEB B. BURNAP.

Gardiner, May 20, 1829. 6m.

NATIONAL SPELLING-BOOK,

PUBLISHED BY RICHARDSON, LORD & HOLBROOK, Boston, and for sale by them and by P. SHELTON, Gardiner, by the hundred, dozen or single, on the same terms as by the publishers.

This is a very superior Spelling-Book and meets with the most decided approbation wherever known and used. It has already come into extensive use. It has been introduced into all the public schools in Boston, and recommended by the Vermont State Commissioners for use throughout that State. It has also been introduced into the schools in Gardiner by direction of the superintending Committee, and is fast getting into use throughout this State. This Spelling-Book is recommended in the highest terms by a great number of Instructors of the first Seminaries in New-England. Instructors and School Committees are respectfully invited to examine this Spelling-Book. October 15. 6w

TOKEN FOR 1830.

THIS splendid annual, which is said to surpass in beauty and excellence, even that for 1829, will be received and for sale at the GARDINER BOOKSTORE next week. As a very few copies only are ordered, those who wish to procure one will do well to look out in season. Every copy of the Token for 1829 was sold in a few days, and there were many second hand copies sold at Auction at about double the cost of new. Oct. 22.

FIFTY DOLLARS REWARD.

STOLEN from the Tannery of the subscribers between Saturday the 24th of October and Wednesday the 4th day of November inst. three sides of SOLE LEATHER.—Whoever will give information so that the Thief may be convicted, shall receive the above reward. NUTTING & COOK. Gardiner, Nov. 5, 1829. 45

WOODS' DEDICATION SERMON.

JUST received and for sale at the Gardiner Bookstore, and by the Editor in Augusta, "A Sermon delivered at the Dedication of the new Universalist Meeting-house in Norway, Me. Sept. 30, 1829. By JACOB WOOD, Pastor of the Universalist Society in Saco. To which is added, an Appendix, containing a short sketch of the history of the Universalist Society and Church in Norway and Paris, by a member of the Society." Price 12 cents.

ROOM PAPERS.

FOR sale by P. SHELTON, wholesale or retail, at the manufacturer's prices, 1000 rolls Room Papers. 47.

ALMANACS FOR 1830.

By the groce, dozen, or single, for sale by P. SHELTON.

NEW STORE.

THE Subscriber has commenced business in the new Store, next door above E. M'LELLAN'S Hotel, where he invites his friends and former customers to call.

He has for sale a good assortment of ENGLISH & DOMESTIC GOODS; HARDWARE, JEWELRY & FANCY ARTICLES.

Also—A general assortment of W. I. GOODS & GROCERIES of the first quality—very cheap for Cash.

!!!LIKEWISE!!!

A good assortment of first quality SHOES, such as

Ladies' Kid and Leather Walking Shoes. " Prunella Shoes. Children's Morocco and Leather Boots. Gentlemen's Pumps, &c. &c. &c.

A. T. PERKINS. 4t-47.

Nov. 18.

CROCKERY AND GLASS WARE STORE.

A. T. PERKINS has for sale an extensive assortment of CROCKERY and GLASS WARE, which was purchased in New York and Boston on terms that will enable him to accommodate his customers at reduced prices for Cash. Nov. 18, 1829 4w-47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers under the title of

W. C. PERKINS, & CO. was dissolved on the 18th day of last March. All persons having unsettled demands and accounts with the late firm are requested to settle with W. C. Perkins, who is duly authorized to adjust the same.

W. C. PERKINS. GEORGE M'CURDY. Gardiner, Nov. 18, 1829. 47.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between the subscribers, is this day by mutual consent dissolved. All persons therefore having demands against said firm are requested to exhibit the same for settlement, and all indebted to the said Shaw & Perkins are requested to make immediate payment to Alvan T. Perkins, who is duly authorized to settle the same.

GEO. SHAW. A. T. PERKINS. Gardiner, Nov. 16. 47.

COPARTNERSHIP.

THE subscribers hereby give notice that they have this day formed a connexion in business, under the firm of

GEO. SHAW, & CO.

and have taken the stand formerly occupied by Shaw & Perkins, where they offer for sale a complete assortment of

ENGLISH, & W. I. GOODS, GROCERIES, PROVISIONS & HARD WARE,

which will be sold cheap for Cash or short credit.

GEO. SHAW. W. C. PERKINS. Gardiner, Nov. 16. 47.

NOTICE is hereby given, that the sub-

scriber has been duly appointed Administrator of all and singular the Goods and Estate which were of JAMES LAPLAIN, late of Pittston, in the county of Kennebec, yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the Estate of the said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to ROBERT LAPLAIN, Administrator. Pittston, November 24, 1829. 47.

UNIVERSALIST HYMN BOOKS.

JAMES W. HOSKINS, of Hampden, has received a supply of *Streeter's Universalist Hymn Books*, which he offers for sale at the usual prices. 47.

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW.

GARDINER.....(Me.) (Office near the Bank.) Dec. 1, 1829. 49.

W. E. PALMER,

HAS for sale the following VALUABLE BOOKS.

LECTURES ON SCHOOL KEEPING. Being a complete School Teacher's Manual; calculated also to be highly serviceable to every person engaged in Schools. By Rev. S. R. Hall.

RAMON THE ROVER OF CUBA. The personal narrative of that celebrated Pirate.

SKETCHES OF IRISH CHARACTER, by Mrs. S. C. Hall.

ANNALS. Atlantic Souvenir, for 1830, Token, do.

Pearl, do. The Youth's Keeksnake, do.

The Gentleman's annual Pocket Remembrancer. do.

PRINTING

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS. Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases when payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all new subscriptions, and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription, for less than six months.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.